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Saturday Lunch and Evening

February 22, 1975

If I don't start saying something, then you don't know where to stop, because you will keep on talking. Why do I want to say a few things? Simply to remind you. A person I think needs a great deal of remind -- reminders, because his ordinary life simply occupies him, and he doesn't want to consider the necessity of Work. And of course when you're here at the Land, you should know, and it should be with you. If you're honest and you look at this morning, I'm sure that you can find a few moments that you happened to think about Work, and many times you didn't; and it is not part of you as yet. I don't know how one should really insist, because I cannot insist in that. I can only tell you that you ought to be able or that it would be very good if you could.

It is -- every time it is up to oneself to see what you really want to do for yourself, and to that extent you will have really an encouragement with other people who want to do the same thing. But the difficulty is that when you are engaged at a good moment in wanting to Work, someone else may not be in that same state, and then there is no -- no encounter, no exchange, then only on an ordinary level. And many times the ordinary level wins, and then you are left with a desire without having any execution of that desire. It's difficult to come to the point for yourself that this 'I', or the desire for an 'I', or the

wish for Consciousness becomes really a part of yourself, so that then when it is part you don't have to worry too much.

You can say if you get fifty percent going, then of course it's automatic that the 'I' will continue to exist; but we stay in the ranges of one or two percent, unconscious ninety-eight, ninety-seven. And how to change that picture? Over a long period of time of course it will change, and much communication between people who are actually making attempts, also it will change. But it's so terribly long.

Can we live long enough really to get to the Essence of Work? That is why reminders are necessary. And I hope you will take it as a reminder of something that I feel you ought to think about more without accusing you. I know myself how difficult it is in a certain period really to keep that ideal ahead; and to allow oneself to take off the time to consider it; and that you actually, when you wish to consider it, how many excuses you can make; and then even if you do make an attempt for wanting to Work, and you think it is all right, how much time you ratch -- rationalize in making it better than it is. How much there is, this necessity of conscientiousness, and then in the form of honesty really seeing what actually is the truth for yourself. It's a very slow process, but I think that's in the nature of a man.

The process is also slow when you have a Group. But that is more in the nature of a man getting together for an aim, which is really easier; because then what one person does need not be done by someone else; and one member of the Group can Work, and then the other need not; but it -- the other has a responsibility to Work at some other time, so that the totality of the Group still represents attempts for Working. I think that is within our means; and I think that is why when a Group gets together and can talk about it, it will stimulate the possibility of that level of a Group, and then existing on that level and

helping to remind each other; and then at the same time it will have an effect on each person's development on his own.

How can we do it when we want to Work together? How can you come here to the Land, or whenever you meet, and whenever there are two or three together, will Gurdjieff be with you? It is really a problem that has to be solved. You have to be very patient about it.

And when certain ins -- at certain instances certain things happen to one, and all of a sudden there is a realization of the sanctity of what we are trying to do, and it brings you really to yourself, how much will that kind of experience be remembered? And when you wish to remember it, how can you bring it really back, that that part of an imaginary happening; which of course whenever you think of anything of the past it becomes imaginary; that is it is not real in that sense; how can you bring it to the present moment of a reality? You see, you never will. It will always remain a memory. It can be intense, and it can be as if it happened just a couple of hours ago, dependent on the intensity of the experience, but how to make out of that imaginary something, something that ral -- really can be of help. The reminder is simply that that what you remember as an experience, which was worthwhile, should now be duplicated by means of wishing to Work then, so that the reminder only helps you to remember yourself.

If you can make that link, that experiences you have had in the past always can be remin -- mindful of that what you then ought to do, and then the continuation of that kind of string of attempts you keep on making, you then will have realizations of actually something existing with you; and that is why a lunch is a very good medium for that. You are reminded of many things together; and you see yourself; and you talk; you eat; and every once in a while you look up and you say, "This is the shelter, and this is the Land, and here am I." If you can do that, you will extract much more from coming to the Land.

It is a very definite aim that the Group as a whole must have in mind, but it is very difficult to sustain efforts, and patience can never be bought. Still it is needed. Patience can be given from one person to another. It is not for sale. It is only for the giving, and then it is up to another person to take it. I say he can never buy it, but he can wish to possess it. A Group must help as different members with each other to see what they can, as a whole, accomplish. And think about it this afternoon. Think about the reason why you are here, and why actually you want to do what sometimes in your good moments you are quite certain of that you ought to do it.

I hope you have a good afternoon. Bob will play a little bit in - I almost said Firefly House - the Land House. So, when you have -- are ready, come over to -- to my house. All right. Have a good afternoon.

EVENING PORTION

They're getting closer and closer, you know that? Huh? Pretty soon they'll bite me.

Are we going to have -- ah -- the loss of one hour, daylight saving?

Voice: Yes.

MR. NYLAND: What's happening in New York? You know? Not all the states agreed on it. We'll find out. Maybe good. If California have -- has it, you're always one hour ahead of us.

We're getting towards the end, don't we? I suggested something at lunch. So, I ought to know more or less how your afternoon was.

At the time when Ouspensky was alive, and they had the -- that particular estate in Jersey, Mendham, where we went quite often, for a Sunday, they always they would work during the day; and always at about four o'clock or tea, people who wanted to could report on their day; and there were a couple of people to

answer. I never really remembered that they said anything about their Work while they worked. So as I remember, it was only a description of what they were doing. I had sometimes a difficult time, and every once in a while I felt it was necessary; I think I answered once; I'm not sure; to -- to tell what I thought Work meant and what Gurdjieff meant. And I still don't know if it fell on deaf ears or not.

I hope that because of this kind of little session this week, and maybe concentrated effort in having meetings every day, that you will start studying ALL AND EVERYTHING; that you will start to read with renewed interest, and see if ALL AND EVERYTHING has the kind of a meaning which I believe it has, and which I try to talk about. And if you find confirmation, then I think also whatever it is that strikes you in that book, you should make a little note, only a reference to a certain page that strikes you, and you keep that in the book itself. And whenever you open it up for further reading, you look first what you have made notes of, and see if you remember what actually at that time struck you. It is a very good way to study that book, particularly after you've read it three times and you don't know what to do because Gurdjieff didn't say anything about the fourth time. You don't know how you are going to interpret that kind of thing. If the book becomes a Bible, you're liable and perfectly entitled to read at any page then afterwards, and not ever Gur -- Gurdjieff can object to it. But make it much more of your Bible. I think it's necessary that you become more and more acquainted, and I think even that sentences or quotations, every once in a while in ordinary conversations among us, would be helpful to remind you.

We had one person in the very old Group of Orage who could quote ALL AND EVERYTHING, I would say from beginning to end. It was marvelous, particularly when a paragraph occupied a whole page, then he could start quoting. And I was very envious that he did it. I don't know if it helped him, but it was -- it

was very interesting.

I don't think you have to be -- go that far, but in any event you should live much more with that book. It's a matter of your own conscience, of course. It's obvious. It's a question for yourself if you want to have really that kind of reminder, and if you for yourself wish actually to be reminded, because many times you don't wish it, and you forget about it; you don't want to look even at the book; and it doesn't matter if it gathers dust on the shelf. For one month now, leave the book so that you can see it. Doesn't matter where, somewhere in your room, on a table. Put it in such a way that it is all the time in the way; that if it's on the table, and you set the table for breakfast, you have to take the book away and put it somewhere else. But then put it back again. Put it on the floor where you walk so that you have to pick it up, or you have to step over it, and you may be reminded. You need all these little donkey bridges. They are very necessary for a person when he wants to become serious, not even when he wants to become Objective.

And I think the more now you can try -- can -- you can derive from this, I call it more or less concentrated effort of talking about Work, the more you will be able in the future, in the next month, to devote yourself much more seriously to understanding Gurdjieff. You see, I don't know if you agree with it. I'm not quite certain. I am not here long enough. If I were here longer, I would be able to check up, in a certain way of course; and it makes me think many times that why don't I spend more time here, because are we, as far as Warwick is concerned, sufficiently far that I can leave it? I think we are more or less at that point. But unfortunate condition, or call it fortunate, it's because of family reasons I cannot as yet leave the East Coast. If I were free, I would come here. I would love to spend one month, two months, three months in succession to work with you. I have great belief in the potentiality of this Group and of course of

the West Coast.

I think it is possible to contact many people who are already partly interested for some reason or other. They may have gone to some other kind of a Group which talks every once in a while perhaps about Gurdjieff and really doesn't get anywhere, such people who are then perhaps disappointed, but I think with a much more concerted effort you can double your quantity here, and you should. The more you get people here to the Land, or for meetings, the more chances there are that you learn something about human nature, because the different types you will attract, quite logically when they want to talk and even when they become interested in Work itself, will give rise to a variety of different ways of how to apply or how such results that they have -- they have has been -- have been obtained. And that will stimulate many of your meetings, because sometimes when a meeting keeps on being the same way it is, it be -- it's apt to become stale. And one thing you have to be extremely careful for is that the Group as a whole doesn't become an ingrown toenail.

You constantly should have, if you can, fresh impressions entering. You should make changes. You should put things one way or another, so that they are not always in the same place, so that then when you see that it is different, then maybe you can be reminded. And you must let yourself be reminded, because you have to have that kind of flexibility, very much the same as when you are in a house you live and you have a very nice living room, change the furniture around. I've said it many times, and I know by experience of course what it does. I move my bed in my room in different corners. I think I've slept in practically every space of that floor. And the reason is that when I wake up, and I'm unfamiliar with my outlook, that I see sometimes one part of the ceiling and sometimes the other, then of course it is something that reminds me. I say, "What did I do this stupid thing for?" And then when I realize what I have been doing and

my sleep gradually starts to leave, then I know why.

And again, and again, and again, such little things which are so completely within your power. You don't have to ask permission from anybody. You don't have to have an alarm clock even. You don't have to wind it up. The fact already which occurs, that is that you regularly wake up in the morning, is sufficient to put you in a different situation. And that is why I talk about the value of small things, not the big affairs. They will come gradually after you add little by little and little by little. But you start by one, two, and then maybe two and two is four. But you don't start immediately with sixteen or sixty-four. You want to make sure that you can take small steps before you can walk. You are dependent on many things of the outside world, because they can remind you; and if they don't remind you, there is nothing else short of an explosion that will remind you. I think you have to build things up much more. You have to be mindful of each other. You have to see if you can, at times, can talk when the conversation could be all right; when you have lunch together that you don't haggle; when you have certain disappointments that you don't stay away from a meeting; when it is necessary to see that all these kind of things are given to you by Satan, that in the end you can be grateful when that can be used for you to see God. And I put it as sharply as that because there is that difference. Unconsiousness and Consciousness, they are separated in a certain way, by means of a step of course, but they are almost like opposite ends of a pole.

I don't know what you want to do with the different meetings we have had and a few subjects we talked about. If you have made notes, it will be helpful. As I say, make notes from ALL AND EVERYTHING; but mostly the notes are within yourself and in each other; and there ought to be a language that you can -- will be able to read such notes of another person; and that another person can help you to remind you; and you in return remind someone else.

When you take one or two steps and you count, you can Wake Up. When you pick up a pencil from the table in order to write a letter or what, you can Wake Up. When you lick a stamp and you put it on an envelope, you can Wake Up. Many times I say tie your shoes and remember then that you are Awake or could be.

You have to got -- get over these little -- this -- the little things of moments. You must not be satisfied by just receiving a little bit of an impression which borders on Consciousness. You have to deal with the totality of your personality. It will take some time. Therefore you explore every aspect. And you must continue to do that, because if you don't do enough of that, all the different efforts you make are of no avail. In the end you will lose them.

I think many times what will happen to you if I die tomorrow. What will the Group do? How far are you? How much are you preparing for that? Who can take initiative? Who can hold you together? The Trio tries, but it's almost impossible because there are three personalities. They can acheive some kind of a unity within; but before they speak as if one man -- as if it is one man, a long time will have to go by; and it won't come. I assure you. They can remind you, and then you can have towards the Trio an -- a gratt -- a grateful attitude, if they do remind you. And if you then can use that for yourself in your own Work, then it is marvelous.

But so far I all the time come back to this particular thing. You keep on complaining about what is not this and that, and what you miss, and all the rest. If you can find out for yourself first what you have, and make a list of that what is positive on that side of positivity. And then after some time you can make a list of what you would like to have or how things ought to be changed and so forth. And all the time when that starts to disgust you, look at the first list and say, "But, I have sunshine on certain days. I have a good health. I have an appetite. I have two or three friends. I have a chair in which I can sit and

even rest. I even have two dollars in the bank. I have many things like a book; if I want to read it, I can read it. Thank God for all these gifts which are now mine and I can take and I can use; and I can use them without being selfish; and that I don't have to intrude into someone else's life when I myself have a life of my own." This I think is absolutely necessary to realize that, that you are in such conditions, and that you have to take care of them.

Who is asleep? Somebody asleep? Who is it? Who is it? Who? Eddie? Are you asleep Eddie?

Eddie Wax: No.

MR. NYLAND: Huh?

Eddie Wax: No.

MR. NYLAND: You look it.

Eddie Wax: Yeah?

MR. NYLAND: You're sure you're not?

Eddie Wax: Yes.

MR. NYLAND: Can you Wake Up double?

Eddie Wax: Well I can sit in a different position.

MR. NYLAND: Okay. We'll grant it.

So maybe we go over to questions if you like. (Silence) Give a report of this afternoon. I asked or suggested it at lunch. What have you been doing? How many times did you have a chance to think about Work? How much did you actually practice? I would -- I would say we go around, because you're too much like a little bit school children. You're not as yet sufficiently grown up to stand on your own feet. Either we talk about Work or we don't.

Rita Stochosky: Mr. Nyland?

MR. NYLAND: Yeah.

Rita Stochosky: This is Rita. Um, in the middle of the afternoon I found myself,

I find myself much too caught up in things that need to be done, like preparing food, and taking care of the kitchen, and that, and myself too tired later to find the time to Work. But I was talking with Nina in preparing the food, and she mentioned something about using the personality to Work on oneself. And we were talking about the way I went about doing things. And she said that one of the ways of Working was to do it differently. And my first reaction to that was to say, "Well I don't want to change. I like what I'm doing." And then later I was considering that sometimes the way that I do things might not be appropriate, that I might not see life in another way if I continue to act as I am, or that I might put myself in danger sometime by being that way and not realize what I'm doing. So the, the conclusion that I came to was that if I could be free of my desire to behave in a certain way, that I could possibly begin to Work in that space.

MR. NYLAND: You know, Rita, many times when suggestions like that are made, and somehow or other then I have an idea to be a little different, then that kind of a thought can be used also for why don't I Wake Up now and don't change. It is good to say that a personality can remind you, but it has nothing -- Work has nothing to do with the changing of a behavior. It's only good when it reminds you to Work. So far I haven't heard that you were Working.

Rita Stochosky: I was able to make I think three attempts this afternoon.

MR. NYLAND: Was there an 'I', Rita?

Rita Stochosky: No. All I can say for sure was that I was a little bit more alert to what I was doing.

MR. NYLAND: No good. You were a little more alert. You still stayed below the line, didn't you?

Rita Stochosky: Mmmhmm.

MR. NYLAND: Couldn't you get over it?

Rita Stochosky: When I get rid of my backache, yes.

MR. NYLAND: No. It's not getting rid of something. Can you add something to it? I think by this time, I hope that you have an idea that we talk about Impartiality; that we talk about the addition of an 'I' to my it; that something of a Conscious nature exists together with my unconscious, my personality. You -- you -- were you here last night?

Rita Stochosky: Yes, I was.

MR. NYLAND: Did you listen to the explanation to Walter? I talked about how -- how to Work, how to make or create an 'I', and the necessity of having then -- having that 'I' do certain things or have certain attributes. Do you remember that?

Rita Stochosky: Yeah.

MR. NYLAND: Did you apply it?

Rita Stochosky: I did last night.

MR. NYLAND: You did not. Then why didn't you?

Rita Stochosky: Did so?

MR. NYLAND: I say, did you?

Rita Stochosky: Yes. Last night.

MR. NYLAND: And, was there an 'I'?

Rita Stochosky: No. I can't say for sure that there was.

MR. NYLAND: Did you make an attempt to make it?

Rita Stochosky: Yes, I did. After everybody left I went to the shelter and put my things down to sleep and then went out to walk for maybe ten or fifteen minutes.

MR. NYLAND: Good.

Rita Stochosky: And I kept trying to have something be present to me.

MR. NYLAND: Was it difficult?

Rita Stochosky: It was difficult. My thoughts kept getting in the way and how I

it should be.

MR. NYLAND: Could you at such a time stand still and not have any particular thoughts where you going or connected with what you are doing? And then if you close your eyes, and could you then maybe reduce the thoughts which are not very important, and then as it were make room for this Awareness?

Rita Stochosky: I could.

MR. NYLAND: Will you do that in a very simple way time and time again? It is not dependent on you changing. That really has very little to do with it. The whole idea of Work means I want to have something that is Objective to -- to me; that is Objective in the presence of myself, that can be Objective to me; that is when it becomes Aware of me there is an Objective process going on which I call then Observing, not just alertness. And make it much simpler, because then there is absolutely no danger whatsoever. I hope it becomes clearer and clearer, Rita.

Rita Stochosky: Thank you.

MR. NYLAND: But you must make it -- make such attempts many times, and don't go too much by what other people tell you, because you already know enough of what you should do, and you should do it as best as you can.

Rita Stochosky: Thank you.

MR. NYLAND: All right? Good.

Voices: Mr. Nyland?

MR. NYLAND: Yeah. Who?

Merritt Coughlan: Merritt.

MR. NYLAND: I only heard Dick, but who was the other?

Voice: Merritt.

MR. NYLAND: Dick first. All right?

Richard Joos: Fine. Ah, for me, the, what has happened in this week has been

really very, very good. The, the thing that you said on Monday night to me, has really struck me many times about seeking the Kingdom of Heaven first. It has reminded me many times of actually making attempts at times when I would have been completely gone to something else. The way in which I particularly notice it is the way in which I am in the morning. This morning was for me the best morning in a long, long time, almost like getting up in the morning and being completely clear, and thengoing outside, walking from my door out on the deck, and making efforts in just the simplest way, and not having me in the way, being very, very simple. This, it has been a beautiful week for me, and Work has been very much...

MR. NYLAND: It's good, Dick. Just -- just try to continue with it. Next week you re -- try to remember what was this week, and the recollection of that sometimes can produce in you a wish. As I explained, I think, it will not give you the reality of that what you happen to remember in your memory, but it will give you something to which you then can react. There is an image of a memory of that what happened that produces something in you. You use that instead of reacting to it in saying, "That was nice." You now say, "Here it is again." Then you prolong this week, and it extends into the next. All right?

Richard Joos: Yes.

MR. NYLAND: It's really sometimes as -- as simple as that.

Now who were the other voices?

Stephanie Sable: Me.

MR. NYLAND: Was it you? Yeah?

Stephanie Sable: I just wanted to say that, um, my statement's similar to Dick's. I, I think I was really helped by what you said to Bob Bowman on Wednesday night. And, um, I've always, I've had a problem and you've told me about it for a long time, but I didn't know how to solve it, about forcing my Work attempts from my

mind. And the meeting opened up something for me, so that I understood that I, all I had to do was to be open to an 'I' or something higher than me to be Aware of me. And, um, and this morning I don't think I was, for whatever reason, I didn't remember Work as often as I would have liked. It was, it did exist for a few times, but the lunch really struck me. It, it helped me very, very much. And the afternoon was very much joyful in being able to Work and I'm very grateful that, that it took place and that the, there wasn't the kind of pressure on me that has been on me for so long in my Work, that it was, seemed to be, um, more overflowing from aliveness. And I, I hope that when you go that I, I can also keep it up, although I'm a little afraid of that too.

MR. NYLAND: Yeah. I'm afraid also. But don't forget, when one has the thought or an indication of wanting to Work, the first thing is to establish the possibility of a relationship. It's not necessarily that one starts to say, "I wish an 'I'" I wish to be in a certain state in which I become receptive. I visualize something ahead of me or above me which I hope will help me, without defining it. That will crystallize out into an 'I'. At the same time it'll give the proper relationship with it, and this it then starts to lose all its particular self-satisfaction.

This is what I mean by being open, that at the same time with this openness I let go all the different things that now make me up, which makes me proud of myself, which makes me to some extent even -- ah -- hopeful, or that I know I can do this or that, and all such little, sometimes I say nonsense, because they are really not worth very much. They are just a little bit of a thought and a feeling I have about myself. All of that, if I can, I simply want to take away. As it were, I give myself a bath, and I want to take off that kind of dirt, because I am going into the presence of something else.

And when I honestly mean it that I want an 'I' to be there, and of course

will give me further information, I am in the presence of something that is quite different from my ordinary life; and that requires of me that I will be open; but I cannot be open when there are too many obstacles in the way. And if I keep on thinking about it; and I crowd my mind still too much and it is not sufficiently relaxed; and if I still have too many feelings about this and that and the other, some -- many of them even negative, or results of what I have seen or a discussion I had with someone, or that what has affected me and is still of lasting effect on me; all of that is still in the way for that openness. And that requirement of being humble, really to come down to that what I really know I am in the presence of something of a higher nature, will help me to remain open much longer. You see that process.

It is so necessary to get rid of all the different attributes of my personality, because they always will come in.

Stephanie Sable: I, I real, I really see that, that, ah, that ah, that what I, ah, what was in my way, has been in my way is that I wanted, I wanted to do something with Work. I mean it was that, that thing that prevented me from actually getting somewhere.

MR. NYLAND: Yeah. That's right. That's right.

Stephanie Sable: Now, what you're saying is that, that it's still gonna be an obstacle, cause I do have like a lot of thoughts and feelings that are gonna crowd in on that openness. What do I do to, do I drain or what do I do...

MR. NYLAND: I don't think it is so necessary to drain. I think the thought that you don't want to spend energy on the continuation of your own, I -- I say in a general way, your own self-centeredness, that fact is already enough; because I know that when I want to study, and I have a certain problem to solve in mathematics, I sit down with that in mind that I want to solve the problem; and the energy, which then has to go partly to my forehead to see what the formulation is

regarding that mathematical problem, is already quite sufficient because of its intensity to do away with a variety of other little thoughts. I forget about the time. I forget about a little cut on my finger. I forget about the pair -- pair of trousers that I'm wearing because it happens to be not cr -- creased enough. I forget about something that I perhaps should have done in the morning and washing my face. I'm interested in this particular problem that I want to solve. So the mind already is helping me not to give room for the different -- little differences that I call the difficulties as they are obstacles for me.

The fact that I have a -- a sincere wish already changes part of my personality. You see, when I'm really affected by that what I honestly want for myself and that in reality to reach that kind of a state, many of the things that I'm ordinarily busy with have no place. The presence of God with me will not allow the devil to be there.

If I wish an 'I', and the 'I' can function, and I consider it Objective, and I know it is of a higher level, in the presence of that the snow will melt. That is a law. Whenever my mind is occupied by positivity, there is no room for negativity. When I'm -- whenever I'm intent in wishing to reach a certain destination, I'm not looking backwards. You see?

Stephanie Sable: Okay.

MR. NYLAND: Otherwise I become salt, and I crystallize out. You see what I mean?

Stephanie Sable: Yeah. I see. Okay.

MR. NYLAND: Good. Yeah.

SIDE TWO

All right? Yeah. Who -- who next?

Merritt Coughlan: Mr. Nyland?

MR. NYLAND: Yeah?

Merritt Coughlan: Ah, this is Merritt.

MR. NYLAND: Who is it?

Merritt Coughlan: Merritt.

MR. NYLAND: Yeah, Merritt.

Merritt Coughlan: Ah, today at lunch you mentioned, ah, the possibility of missing certain times when, ah, when you could Work and you didn't Work. And today, ah, I made up my mind to, to only Work when I really thought that I could Work. And, ah, I tried to stay sensitive to myself to see when I could Work. And when I could I would take a walk or something and, ah, to stand and try to be open to have something Observe me. And, ah, so I, what I wanted to say is that, um, I've come to the conclusion for myself, ah, that I, that I should really concentrate at this time at, at times and in situations where I feel that I can make a set of attempts and not try and Work, ah, whenever, let's say I get a thought about it.

MR. NYLAND: Yeah. I think it's a good conclusion, that is that you only use the times that you feel which are right, conducive we say, for Working. But then I think you have to make it much simpler. I have a wish to Work. I know what it means. I'm immediately looking for facts, because that is the result of an 'I' functioning. And the facts are right there because I am alive unconsciously or in any other state I happen to be. So it is not so difficult for this 'I' to make a statement.

Sometimes I think you have to take it a little lighter than you do. Sometimes I think that you could have this 'I' talk to you. It doesn't of course, and it's all a little story. But if I can say certain things aloud to myself when I'm walking somewhere; I happen to think about Work; I want to Wake Up; and maybe I stand still. Then I say, "Oh, there is this 'I' again." Or maybe the 'I' says, "Good morning. Are you there?" Why don't you make it a little easier,

and at the same time a little more serious? When it is lighter, it probably will be easier to be serious. But when you're not serious enough, very little will really happen, and even the thought will not bring forth any desire on your part so that you really want to Work.

I think the question is much more that you have to be convinced that you want to Work; that you really have to Work for a wi -- a living, a living of your inner Life; that it is to some extent a requirement which is dictated to you by your motivations; and that it should become that part of your life's thinking about the necessity of doing something about it; and by that have this kind of a motivation of wanting to change that what you are now unconscious into something Conscious. When that conviction is there, you know, and you can say it several times to yourself, "I really wish to Work. I really see that that is a necessity, and that without this kind of Work I will never become free." If I really want to grow up, I cannot count on Mother Nature. I have to do something on my own, because that what Mother Nature has given me is only a state of unconsciousness.

And whatever you want to philosophize about it, talk aloud to yourself in a place where nobody is around. When you walk, and then go into the woods, and then stand still, then have a conversation with the possibilities of yourself, seeing your life as it is now, and saying to yourself, "I wish to grow up. I want to understand." Sometimes it is very useful to make it emphatic and to say, "By God, I'm not going to remain unconscious. I want to Wake Up to myself." I have an aim, and when that aim is clear, then I can say it. You have to say sometimes certain things that make you vibrate; that when you say it it's reverberating in your chest; and that sometimes with that kind of a state that there is something going through you when you breathe in; and that there is something that starts to tinkle within yourself, both of gratitude that you are alive,

and also that you know that you ought to do something about it, and that the possibility of further growth exists. You see, this is an honesty with oneself of a realization that there is something that I ought to do and I can do it. And I'm very happy that I then can do it, because thank God I'm Awake to that and I'm healthy to be able.

How often do you think of yourself in recognizing that you have a lovely body to work with; that all the different things within a body, physiologically and whatever there is phychologically included, is so beautifully in equilibrium; that you realize that your blood constantly is at thirty-seven centigrade, and that regardless of the temperature outside or what you are doing that you constantly keep that temperature. Why? That there is a constant equilibrium between the alkalinity and the acidity of certain juices or liquids in your body. Why? That there is a certain balance which you can reach when you walk, going from one weight of the -- to your -- on your left foot to that on the right foot, and that way walking that you are in balance with your body. Why? That there are two arms which keep you in equilibrium. Again, ask why. Why two eyes? Why two ears? Why two nose openings instead of one?

Why is it that one actually wants to have that kind of equilibrium already in ordinary life? I would say almost to remind you, just to remind you of your aim. And if you can Work that way, or rather talk that way to yourself, you yourself will become interested, and your life will want to come out in some way or other, and you will feel that that aliveness that is there and the alertness that follows can go over into an actual Awareness of yourself as a human being, and be grateful for the fact that you happen to be living on Earth.

You see, Merritt, I think you have to be a little bit more alive to it. If you want to Work, you must really want to Work. If you do it halfway, it is of very little use. It's much better to do anything else, and don't try to Wake Up.

But if you want to Wake Up, then, by God, Wake Up.

George Bloch: Mr. Nyland?

MR. NYLAND: Yeah. Who? Huh?

George Bloch: Mr. Nyland? It's George.

MR. NYLAND: I don't hear it.

George Bloch: It's George.

MR. NYLAND: Yes, George.

George Bloch: I, ah, I also had a, I had a very good day today. Like Richard, I woke up this morning especially clear. It seemed that many of the thoughts and feelings that I've been carrying around, and somehow wishing or trying to attach to Work, just had gone away. And what was left this morning was just a desire and a clarity that Work itself was important for me. And that state allowed me to make very simple efforts to Work on myself.

At lunchtime I was also touched by what you said, and wished to try this afternoon to Work as much as possible. And as, as I was walking down from the kitchen to, ah, the woodpile, I was walking down the trail, and again it was just very simple. It was my body walking, and an Awareness of my body walking as I was walking. And I came across a couple of people. And I would start thinking about, well, maybe I should talk to them and this and that. And I could just sense how certain aspects of my vanity would definitely throw me way out of balance. So I just walked and continued to wish to have an Awareness of myself.

MR. NYLAND: And you didn't talk to them?

George Bloch: No. I, I walked by them. I kept on walking down the hill. One of those people then walked, came down the hill too. And that was a good reminder for me, because they were, oh, about fifteen steps or so behind me. And it came in and out, the desire to stop and talk, and then I'd return to the fact that my body existed, and Worked on myself. And it continued that way. It was

a good, there were dots of Awareness during that walk down the hill.

And then at the woodpile I was involved, ah, in, ah, cutting firewood. And I would be Working, and then I would get lost in thoughts, considerations that were again, I could feel, I could sense myself very easily going, going so that I would completely forget Work and be way over on the side of feeding my own self-esteem or whatever, and also a feeling that, a wish on my part to somehow fight it directly, and knowing or feeling that that was wrong. So instead, I would just change what I was doing, and I'd make kind of a semi-circular walk around a, ah, an area to another spot where we were working. And during that time I was able many times to, just completely simple again, my body walking. And it was that kind of back and forth frequently of a desire to maintain a balance. And when I would start thinking and feeling too much about some aspect or another about myself, or about Work, or just really self, some kind of thing about myself, that I would just get involved in what I was doing. And I felt that it was, I was also more in balance with, ah, with Work. I felt a relationship this afternoon. It was definitely lighter than it would have been had I allowed myself to indulge too much.

MR. NYLAND: Yeah. I can see that, George. I can see it as a day in which there are different opportunities, and particularly when you start early in the morning, and you find that you have changed. I think it's wonderful when gradually changes are taking place, because we have to decrystallize. We have to become different. The other day I think we talk about playing roles, or there was a conversation on that and a reference to the Art chapter. I want to play roles for myself in order to become flexible and at the same time adaptable to conditions.

Every once in a while it is right to give oneself a certain task for a whole day, not just a few moments here and there which of course I can say, "Yes. There is a Consciousness in existence, and there is an 'I', and I actually see

myself in the right way." But, you see, you have to extend it. You have to be much freer about the wish for the continuation of an 'I' if it can exist, and that you yourself as a personality become a tool, that that tool has to be used for different purposes, and you put yourself in such a situation in which there is a requirement for that. When we talk about a day of austerity it means that during that day I become a different person, of course austere, but certainly having different kind of habits or even different kind of mannerisms which belong to austerity. And then at other times I say I wished I could act like someone else. And maybe I hap -- happened to have read or I remember, I say, "Why I -- can't I be today like Cardinal de Richelieu? And tomorrow morning I'm going to quite another person. I will act like Cecil Rhodes in South Africa." And then the next day I say, "Today I'm Woden." But, you see, I must adhere to that, because I know that in my daily life I have to become adaptable.

I have to be able to understand people in the place where they are, and I only will be able to do that when I become like them. If I have to talk to a Frenchman, I have to learn French. I cannot expect him to learn my language. It is not condescending to a lower level. It is simply an exchange in an -- a -- an -- a test in flexibility of myself, sometimes of course ordinary things. What my right had do I let my left had do. And when I want to turn my head to the right I turn it to the left. Or when I have the custom of walking on the sunny side of the street, I walk on the other side of the street. And if I put my coat on first my sleeve in my right arm, however, right arm in my sleeve, I do it the other way, or my shoes and so forth. But those are small things.

I'm talking now about something that I want to behave like a person who has a certain sense, in -- in that sense of Richelieu, if I know enough about him. If I don't know enough about him, well then take someone else you do know, but in any event different from me. When I meet people I have to be different in

relation to them. I cannot be a salesman which always uses the same formula to sell whatever he wants to sell, because the different buyers are different kind of people, and it doesn't go over if I have a -- always the same kind of a story, or that I start stereotypically with asking him how is he and how are his children and the family. Maybe I have to talk about something else first, or whatever there is that is necessary for me to be -- adapt myself to conditions as they are and then act in accordance with it. If you read that chapter, you will see what is required. All of a sudden someone has to be a policeman, and he has to be interested in acting like one in the presence of an ordinary fellow who is there, or a soldier.

And you see, this is what I mean by the changing of one's life. It is not always Conscious, and sometimes it will be very difficult to be, because I'm interested in acting. At the same time the flexibility that I acquire, the way I can adapt myself to different conditions and different people, the way I can like them or not like them, or they like me or not like me, all of that is inherent in that what I believe I wish to become: a Man among man. And therefore I'm not interested in son -- some other people changing on my account, but I'm interested in changing on my own account, because then that means it enlarges my world.

So don't stop at the changes. They're very good, and of course they may be helpful for Working, but Work is not just an accumulation of little flashes. It is by this time something that really predominates in my life, and I see myself many, many times, and sometimes I say with a certain amount of bitterness - how little do I really know as yet after having read Gurdjieff so many times or being in contact with Work so many times.

Work needs a catalyzer. Work itself is a catalyzer regarding my ordinary development allotted to me by Mother Nature up to a certain point, and then in

accordance with Great Nature up to Infinity. But I'm in a hurry. Stupidly enough I say that, because I don't know when I'll die. I don't know what opportunities there will be after death, and I'm not going to take a chance, because I want to be in such a way that I can recognize God or that He can recognize me; and for that I need all kind of possibilities of adaptability to this and that and the other condition, because when I enter Heaven, or when I leave this Earth I will meet conditions I don't know anything about; and I want to be able to adapt myself to such conditions, and I learn it on Earth. That is why there are so many people in mankind, to give me a chance to become acquainted with a variety of different types, and people I don't like and they help me; and people that I do like, and of course they help me; and things that I say to myself, they help me; and things that I don't want to say, they help me. All the different things that I go through in an ordinary day, all of them can help me in some way or other, but I have to be there when I say that to myself, "I want to be helped," then I am asking for that, and that is my presence to myself. That is all -- always formulated in the way of I am here and I need help. That is my presence. That is the indication to God that if He wants to see me He sees me in that kind of an open attitude, and my arms outstretched, and my hands pointing towards Him, and my head lifted up. And that I do during the day, psychologically as well as physically, whenever I can. I don't stop with that. I don't stop at little trifles.

The little trifles are of course the little moments that there is a flash. But for Heaven's sake, what is a little flash? Very, very little compared to what I -- what an aim is. I want to become a Man, and I don't want to stay too long as a young -- young fellow, as it were, interested in -- in playthings or candy. Excuse me for saying it. We keep on talking all the time about a little bit of a Moment of an Awareness, and we never get over it, and somehow or other

we are satisfied by having it and being able to say it. It has to change. We have to talk about a long period that an 'I' is there, and I constantly make such attempts to have this 'I' see me in all forms of behavior. Then I get a picture of what I actually am. Then I have something to talk about, but not just a little moment when it happens and so forth. Of course I explain it, and there are little points, and that I want to connect the little points and make a little dash - a - something that is connecting two entities. But that is so little, and it has to do only with part of -- a certain form of my behavior.

How is it? Harmony means that I become all around; that I'm adaptable to a variety of different conditions, regardless of what it is; that I will be able to ten thousand different kind of people in their way, and that I will be able to understand them, talk their language, and have -- have the chance of coming to conclusions with them. Then my life starts to open up. Then it is not just a little bit of this, and that, and the other. It's the totality of all such possibilities which extend way up to Heaven, and I'm going after this one and that one because I never will rest. I'm after the golden stag. I am in a -- in a state of wishing for a treasure. I am Percival. I want to find out what is really at the bot -- basis of all things. And with doing that I become, let's say like Hans Sachs; and I think; and I make a claim that I really don't know anything about the world. etcetera. I won't quote it in German, but it's a very good thing to read it to see what is this man, this poor shoemaker, an obyavatel, what is he singing about? And then next to him, who , huh; or whoever is -- let's say Goethe?

You see, George, we are such poor people. We are so limited. We stay all the time within our own little world, and we really, in our little world there is

so little variation. And the problem is to make out of our world a totality of a world which we can see with our eyes, and existing, because nature is so much more beautiful than we are; that is, we as personality having that what makes us a person and a human being still have -- has such -- such possibilities of what could grow out, if I only knew or could conceive of a mind which actually could function in the way Gurdjieff means it as Consciousness, I would stand -- I be ve -- I would be flabbergasted. I wouldn't wish to believe it even, because I wouldn't think that such a thing is possible. And at the same time I'm daring enough to wish to believe in it, because I am looking for space. I'm looking for the possibility of evolving. I don't want to stick around here, and I don't want to be bound, because my Life will not allow me. I curse the time that sometimes I was born on this Earth in this kind of a form and that there was for some reason or other a karma which I never was told about. And I still have to find out why it is there, but when I do find, I know how to treat it. I eat it up. This is my wish for every -- every time.

You make at certain times definitions for yourself. You have resolutions. You get up in the morning. You sit for a little while on the edge of your bed and pray. Pray to God that He will help you during that day, that you will remain healthy, that you will not have an accident, that you won't do any stupid things. And then you go to it, because you say to yourself, "This is a day for me. I want to be master of this day, and not anyone else, but I will adapt myself. I will be kind. I will talk a language which can be understood for everybody, if I possibly can. I want to have the flexibility of that kind of adaptation to anyone I meet, because ALL AND EVERYTHING requires me to become a Harmonious Man in all and everything. And I don't want to exclude anything as yet, but if I do it is only for the sake that tomorrow I will expand it." And with that, you see, you get up because you feel refreshed, and you know there is something to

be done. You don't even know what it's going to be, but you know damned well that you're going to be in it, and that it is a requirement of your life that you give it attention, and that you see what ought to be done. And whatever relationship you have with your father and mother, your wife or children, whatever, there is something that is required of you. When you are a Man you're an all around man. You're not simply separating away and sit in a little ivory tower and enjoy your pipe.

Work. Make your world large. Open up to all kind of possibilities, and have the strength to follow through every once in a while when things become a little difficult. Of course you Work. Of course you will want Moments of a recognition of Consciousness and Conscience -- Conscience, that you know that that is -- that belongs to a Man and you strive towards it, but you must strive, not just think about it. You must take one step, and another step, and another step. And if you were unconscious, you go back and you take three steps, this time as a Conscious man, as he would walk. One of the roads is 'I am today Conscious'. I behave like that. Of course it's a failure in many ways I know. But the same thing is when I learn to walk: I stumble; I fall; I get up. When you skate, you know, it is a little dangerous. You might really fall. Does it matter when you are a young boy? You say it's too bad. I get up. I start skating again. That's the way I feel, you see. Don't get old too soon.

Life is still ahead of most of you people. You can really do some Work, and you can do something with it. And you really can become a Man when you start now, and you would say, "Yes. I'm not going to be an old cripple. I want to be what I can be now, and there is a potentiality for it." And you have to be a little bit forceful about yourself. You really have to tell yourself when you have these kind of statements from the top of your lungs, from the back of your throat; you have to have it come from your heart. You have to be quite serious about such

attempts whenever you make them. And don't make any attempts unless you mean it. If you say I want to Work, then Work, and no further excuses. And if it is not clear, Work until it is clear, and find out, and ask, and ask. Satisfy yourself if there -- if you are hungry. But then when you are, and you know, then you can do things.

I say it so many times when I sit in front of people and there is -- there is such a tremendous quantity of questioning that could go on; so many things that are -- cannot be understood in ordinary life; so many thoughts you have which have no reason of existing and still start to bother you; so many things that are already responsibilities because of your own failure, that you have made, and for which you then feel you are responsible, and you cannot live up to it. And where is the strength going to come from to be able to face such things caused by yourself even? You cannot always blame Mother Nature, and you cannot blame your father and mother. That is old hat. You may as well throw it away. You become responsible for your life, and that is the question that will be asked when you die: how responsible have you been; what have you done; what actually did you try to do; I don't want to say a la Gurdjieff; Heaven forbid; a la that what is esotericism, that what is known to some and can be practiced by a few; that what you really wish to become; that ought to be when you get up in the morning, because you say, "Today I will become that what is allowed to me for this day. By the evening maybe I can be a different kind of a man, this time in the sense of being more knowledgeable."

But you must exchange that with your -- with each other. You must have that on your lips. You must show it when you walk. Something has to be there of that kind of an aliveness, so that people -- that it becomes contagious. Why -- why isn't Work made conta -- contagious for yourself as well as for others, that you wish to give it and someone else becomes affected by it. On what basis? Simplicity,

of course. Honesty, of course without any question honesty. And serious, because you have an aim. And then you walk, and you Work, and you see each other, and you ask some questions, and you enter into their life, and you don't pass them by when you could say, "Hello. How are you?"

Even as -- as you remember the old farmer who told me, and I've quoted that a few times. In the morning when I happened to see him; it was in Brewster; he said, "Good morning. How are you? Not that I give a damn, but just to start the conversation." You see, it's beautiful. He was a simple man. He wanted an exchange, and any excuse would be all right. You have any excuse to be able to talk about Work. You simply say, "Good morning. I don't care about your good morning, good or bad, but I want to talk about Work." Then you have something to go by.

You sit in front of your breakfast. You use your breakfast, whatever it may be, some cereal or bread or so. What are you going to eat? That. For what? Food for your body. For what? So that the body can work? Yeah. So that the body can think? Yes. It's part of your body. So that the body can feel. Also, yes. My personality has to be fed. Then you say, "Is that all?" You say, "Oh, I forgot. I have an inner Life." Do you think about your inner Life when you have breakfast?

These are the questions, I say when you become like Cardinal de Richelieu, you have to ask them. He was that kind of a man. Or Cecil Rhodes, I mentioned also. He was the man for whom time was not enough, and there were too many things to be done in South Africa, and he knew he wouldn't have time to do it all. That is a man in a hurry.

What else will I say? We'll have tomorrow another day, the last day, so-called official. On Monday I will not be here very much. I will be here Monday evening or Monday -- Monday afternoon probably, but then Tuesday I go. So tomorrow, last

day. Lunch. We can talk. Questions. Little bit - this, that. Evening. Same as today. Questions again, again. Then for some time I won't come. I won't be here - just some telephones, and a few reports, or a letter, some combination of communications, and not really amounting to very much, because you have to be on your own.

I'm not leading you, and I don't take that kind of responsibility by telling you what you ought to do. You do what you ought to do in accordance with your Conscience. And it is up to each one of you to find out what are the principles of outer life and principles of inner Life. Then you will be able to Work together, because that what you then know is cement. It is not sand. The possibility of cooperation will produce cement to give solidity to a Group. But if you don't have cement in the form of a wish to Work, or an understanding of freedom, you will not have that kind of cement. All you have is a little sand and maybe a little gravel. That's all. It'll fall apart. Don't let it. We are starting on something. I have continued with that, and there is a pose -- possibility involved in it. Start to believe in that for yourself and make this Group a real Group.

Make people come so that you can talk to them. Make them interested in the way you talk, because your life is interesting; so that they can look at you and say, "There must be something, and then such and such, because he is this and that, and that is what I like. He is really trying to be a Man. He is honest with me. I can trust him."

Such things you must learn among each other, because there are many times that you don't like each other, and you sit and fight, or you stand and fight, or you kick; and you usually do it to someone else and not to yourself. I've often thought of the possibility how can I kick myself. And I go through all kind of contortions. And still that's what you have to do. You cannot ask someone else

to kick you. But when you do, then you know damned well what is involved in it.

You hate many times the way you are, and it is difficult to get rid of it, and you can say God loves me just the same. I think it's right. He does. It's the one thing that He will do that is so completely different from human beings. He will continue to love you, because if there is a striving, then He recognizes that. If there isn't, He is benevolent, and He will tell you next time.

For yourself, your own God can become part of you and can start to speak. And you have to submit to that, and you have to fight, because you are weak. Many times you are weak, but you have to fight in small things and you have to say, "This I can do. That I can do. That other thing I cannot do as yet, but tomorrow I will be able." This constancy of the wish for further development of wanting to know more and more about a variety of different things, finding out how little I do know, but at least I know something.

What do I know? I was conceived and born. That I know for sure, because it was an experience. And then I also know that I will die. It's not an experience yet, but it will come without any question. And the third is, I am now thinking about my life. That I also know. I don't say that because of these three things I know I am already a Man, but they, for me, are a positive quality which belongs to me as a man.

And with that kind of a threefold knowledge, I continue to accumulate more and more of such facts, which I now wish to call Absolute about myself. Maybe I come to conclusions about such Absolute knowledge. Maybe for some time I gather a tremendous quantity of data which are not as yet Absolute. I've called them many times a working hypothesis. It is a measure for my life with which I can live for the time being, until it has been proven that I ought to change that, and that is not a hypothesis as yet that is complete. But when I have experienced all kind of different things, and I've looked at this hypothesis from all angles,

then I gradually become assured that things are exactly that way, because everybody else using the same hypothesis comes to the same conclusion. Then there is an axiom.

That is the fact I mean. That is the reality I'm after, and on that I start to build. I don't know if I know exactly what. I even don't know if God will ever tell me. But I know damned well that when I Work I will find out.

Let's have a good day tomorrow. It can be a beautiful Sunday. And let's start early, and then see what you can do with your life as -- as it has been given to you, to all of us; I am included. Goodnight.

TAPE ENDS